Andover Newton Bulletin

Greene Lectures

"The Theology of the Dead Sea Scrolls"

PROFESSOR JAMES MUILENBERG
Union Theological Seminary, N. Y.

English Lectures

"The Word, the Flesh, and Mr. Smith"

PROFESSOR BROWNE BARR
Yale Divinity School

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THE ANDOVER NEWTON BULLETIN

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As in other years, the 1956 autumn issue of *The Bulletin* seeks to bring to alumni and friends of Andover Newton as much of the current Greene and English lectures as space will permit us to reproduce.

Dr. James Muilenberg, the incumbent this year of the Greene Lectureship, is one of the best known, highly respected, and much beloved teachers in the field of Old Testament criticism and exegesis. Before going to Union Seminary in New York as successor to Dr. Julius A. Bewer, he had taught at the University of Nebraska, Mount Holyoke, the University of Maine, and the Pacific School of Religion. His recent contribution to the "Interpreter's Bible" volume on Isaiah has already been widely acclaimed both by fellow-specialists and by ministers. As Director a couple of years ago of the American School of Oriental Research at Jerusalem in Jordan, he had an unusual opportunity to examine the remarkable manuscript discoveries made since 1947 at Wadi Qumran and to assess their value for Biblical studies. The audience at Andover Newton, which overflowed the seating capacity of Noyes Hall, as well as those who will now read his lectures, are grateful for what he has to tell us of "The Theology of the Dead Sea Scrolls." It has been possible to print only an abstract of the first lecture on "The New Covenant," but the second, on "The Teacher of Righteousness," has been reproduced in full.

Professor Browne Barr, now of the Department of Preaching and the Parish Ministry in the Divinity School at Yale, brought a wealth of insight into the problems, temptations, and opportunities of the preacher, a rich fund of practical experience in the ministry, and gifts of humor, style, and expression to Andover Newton as

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Dean Roy M. Pearson (center) at Fall Convocation with distinguished guest lecturers, Professor Browne Barr of Yale Divinity School (left) and Professor James Muilenburg of Union Theological Seminary in New York (right).

English Lecturer for 1956. Those who read his lectures on "The Word, the Flesh, and Mr. Smith," will join with the hundreds who heard him on October 17th in thanking him for what he had to tell us and the way in which he did it. We are proud to be able to present both his lectures herewith in full.

Both the Stephen Greene and the John M. English Lectureships have brought a distinguished line of specialists to Newton and to Andover Newton over the years and have made the Fall Convocation a big event in the lives of alumni and friends, as well as of faculty and students. It is therefore a matter of much satisfaction to us all that the Rev. Dr. Albert C. Outler, of Perkins School of Theology at Southern Methodist University, and the Rev. Dr. David H. C. Read, until recently Chaplain of Edinburgh University, and now successor to Dr. George Buttrick as minister of Madison Avenue Presbyterian Church in New York, have accepted appointment as Greene and English lecturers respectively for 1957.

S. MacLean Gilmour
Editor

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Andover Newton Bulletin

STEPHEN GREENE LECTURES

This lectureship was established in 1917 in memory of Stephen Greene, long-time and devoted member of the Newton Board of Trustees, by members of his family. Through this Lectureship Fund the School has been most fortunate in getting outstanding speakers "on important subjects related to Christianity in recent history."

This year's Greene Lectures were delivered by Dr. James Muilenberg of Union Theological Seminary in New York under the theme, "The Theology of the Dead Sea Scrolls." An abstract of the first lecture, entitled "The New Covenant" begins on .....Page 3
The second lecture, entitled "The Teacher of Righteousness' is printed in full and begins on.....Page 5

JOHN M. ENGLISH LECTURES

The John M. English Lectureship was established by the Newton Alumni in honor of Dr. John M. English, Professor of Homiletics at Newton from 1892 to 1927. This Lectureship has made it possible to bring to the School the great preachers of our day in accordance with the purpose of the Lectureship, which is "to strengthen interest in homiletics."

This year's English Lectures were delivered by Professor Browne Barr of Yale Divinity School under the theme, "The Word, The Flesh, and Mr. Smith." The two lectures entitled "The Word and the Preacher" and "The Preacher and Mr. Smith" are printed in full, starting on .....Page 15

Announcement of next year's Greene and English Lectures appear on .....Inside back cover.

THE GREENE LECTURES

By Professor James Muilenberg

I. The New Covenant

(An Abstract of the First Lecture)

The astonishing interest evoked by the discovery of the Dead Sea Scrolls must be accounted a singular phenomenon of the culture of our time. Scholars, writing in more than a score of languages, have produced in less than a decade well over a thousand books, monographs, and articles on this intriguing subject. The literature descends upon us like an avalanche so that it is now beyond the competence of anyone to take account of it all in a responsible way. What is more revealing, perhaps, is the extraordinary response of the layman. Radio, television, public forums, panel discussions, lectures on learned foundations, and the outpour of popular handbooks, all witness to the amazing interest of the average man. It would be profitable to analyze the various motives which come to play in all this excitement. Among these, certainly by no means the least significant is the fact that the scrolls come to us from one of the most creative and seminal periods of man's pilgrimage upon the earth. Above all else, this was the time in which the Christian movement emerged into human history, the time of Jesus and his disciples, the period in which many of the books of the New Testament were composed. But more than this, it was the age which lies *behind* the emergence of Christianity, and therefore it is not surprising that we should encounter in the scrolls affinities of the most remarkable sort with the life, thought, and faith which come to expression in the pages of the New Testament. Precisely what this relationship was is a question which will long continue to occupy our study and research. In some quarters this relationship has been grossly exaggerated; in others it has been discounted and minimized quite unjustly. But certain results have already been reached which make it clear that in all our future study of Christian origins we shall be compelled to study the scrolls and to take account of all that they have to tell us about the holy sect which lived for almost two centuries on the western shores of the northern area of the Dead Sea.

The community from which the Dead Sea scrolls come has often been identified with the Essenes, of whom Josephus and Philo speak, and this is probably correct. But they knew themselves primarily as children of the covenant, and more significantly, of the new covenant (i.e. new testament). They believed that they were

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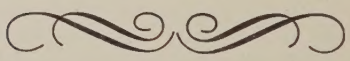
living in the closing age of history, and they were deeply concerned about the degeneracy and corruption of the age in which they were living. So they went into the desert along the western shores of the northern part of the Dead Sea to prepare the way of the Lord. This they sought to do by constant study of the Law of Moses. Not only were the sacred writings studied day and night: there were also scribes who copied their religious works, both those of the Old Testament and others, on parchment. The scriptorium in which the scrolls were written has been discovered.

Among the many words which comprised the special terminology of this lay brotherhood, one of the most significant is *yachad,* which may be translated unity, community, or communion. They were a brotherhood, a fellowship bound together by a common devotion and allegiance, dedicated to a life of holiness and truth and perfection, and animated by the expectation that the end of the age was at hand. They ate their meals in common; they sang their hymns of praise together. They shared in labor and in study and in their possessions, especially when they had once been admitted to full membership. The description of their communion meal has features that remind us of the Christian Lord's Supper or Eucharist. Their ritual washings or ablutions suggest our Christian baptismal rites. They called themselves by many titles: those who choose the way, the poor, the elect, the community, but, above all of course, the children of the new covenant. In all these features and scores of others, this community of the new covenant stands in close relationship to the New Testament and to the early Christian community.



II. The Teacher of Righteousness

The Judean covenanters at Qumran lived in expectation of the iminent approach of the Age to Come. Toward the end of the second century before Christ they went into the desert in order to fulfill the words of Second Isaiah: "Prepare the way of the Lord, make straight his paths." They believed themselves to be the true Israel, the remnant which God had fore-ordained to make ready his coming, the elect who sought to observe his commands in faithful obedience, the Israel of God, the sons of the new covenant. These men of Qumran were no mere legalists, however. Like all the faithful men of Israel, they lived in memory and expectation, memory of all that God had done in the sacred past, and expectation of all that he yet would do in the future. In the celebrations of the cult, they sought to re-enact the sacred events of election (Exodus) and covenant (the theophany at Sinai and the giving of the Law).

Memory and expectation are the warp and the woof of Israel's historical consciousness. What Israel remembers does not lie static and congealed in a lost past; rather it is out of her memories that she finds the impetus and drive to move forward into the future. In times of national crisis, in periods of social dislocation and discontinuity, Israel finds refuge in the election-covenant *Heilsgeschichte,* comfort and security from all the darts and arrows of outrageous fortune, hope for the future. It was in the periods of decline and fall that the true Israel found expression for her understanding of her most authentic self. Hosea, Jeremiah, the Deuteronomists, and Second Isaiah stand as impressive witnesses to the divine acts. Election, covenant, election love and covenant fidelity, judgment and grace transcending judgment, and, above all, the meaning of adversity and suffering are the mighty bulwarks which support the people of God as time enters the abyss. For all these central realities of faith are bodied forth in the concreteness of particular events, events which are ever and again actualized in the ever-emerging present. At the culmination of her life in history, Professor Toynbee's "Syriac Time of Troubles," Israel's greatest voice proclaims the gospel of the Coming Age. It is no mere coincidence that both the Judean covenanters at Qumran and the writers of the gospels discerned in his words the most ample and most appropriate words for their hopes and expectations. Both in the scrolls and in the New Testament the language of the great eschatological "epic" is used more frequently than the language of any other part of the Old Testament.

But of all the periods of decline and fall, there was none in the whole history of Israel that was so acute in pain and suffering, none

so distraught with uncertainty and despair, as that which marks the history of the Qumran sect and the background of the Christian movement. If we are to understand what the scrolls have to tell us, then it is essential that we read them, first of all in the light of the whole of Israel's historic faith, as indeed Second Isaiah had done in his time, and then in the light of the life, culture, thought, and religious faith of the so-called "inter-testamentary period." The fatal weakness of much current discussion of the scrolls is the almost cavalier ignoring of this fundamental requirement of all responsible scholarship in this field of labor. Now, among the most notable features which mark this fateful period in the history of mankind is what has sometimes been called "archaism," but which we may perhaps more appropriately style "the renascence of antiquity." Here memory is deepened to its final limits. Like the writers of the New Testament the Jews of this period lived under the awareness that a great divine event was about to occur which would bring to judgment all the inequities and corruptions of the past and "this present evil age." But they viewed the approaching "end" in the context of all things from the beginning of the world and of the earliest "history" (*Urgeschichte*). The literature of the period documents this far-flung vision in a remarkable way. For here we have books of Adam and Eve, our first parents, of Enoch, whom God took to himself, of Noah and Abraham and the twelve sons of Jacob and Moses and others. These writings reveal startling fluidity of thought and imagination, diversity of theological outlook, and an intuitive sense of illimitable horizons. It was a period of apocalyptic seers and messianic deliverers, of devotees of the Law, of heroic martyrs and countless silent sufferers, of the quiet and poor and those who were waiting for the consolation of Israel. The scrolls afford us an extraordinary insight into an important sect of Judaism contemporary with New Testament times. Like others of their time, the covenanters believed that the present curse- and sin-laden era was approaching its close, that man's inveterate rebellion against God was reaching its climax, that the great Judge of all men was about to appear, and that his new and glorious Kingdom of God was about to dawn. It was a time when men spoke of messianic woes and birth-pangs, of great convulsions in heaven and earth, and of ineffable mysteries and secrets known only to the heavenly beings but vouchsafed to chosen individuals through the grace of God's revelation.

We are now ready to turn to the subject of our major inquiry: that remarkable and somewhat mysterious figure who occupies a position of great importance in the life of the holy community of covenanters. He appears chiefly in two documents: the Habakkuk

Commentary, which was discovered in Cave 1, and the Damascus Document, or Zadokite Fragment, which was found in the Cairo Genizah by Solomon Schecter over fifty years ago. He is known as the *moreh ha-tsedek,* usually rendered "Teacher of Righteousness" but also, and perhaps more correctly, as "the true teacher" or "the right teacher" or "authentic expositor." It is probable that the title is derived from several Old Testament passages (notably the Books of Joel and Hosea), and it is not without interest that Saint Jerome found in the biblical references allusions to Christ. If we are to take the temporal references of our texts seriously, as I think we must, then the community originated about the year 196 B.C. (foreordained, of course, by God, as was demonstrated by the reference in Ezek. 4:5), and the Teacher of Righteousness appeared among them about 177 B.C. The figures must be taken with some latitude, however, as is generally admitted, and it is not unlikely that the Teacher lived at about the time of Antiochus Epiphanes (175 B.C.). His name is not given us, however. This obscurity is consistent with the mentality of the sect, which has its own secret mysteries, cryptic script, and allegories. Some have supposed that his name was Zadok, but this is by no means certain or even likely.

The Teacher of Righteousness is, first of all, an interpreter of Scripture. He was sent by God to the faithful remnant living in the last days to make known his will and purpose. These were revealed above all in the Law of Moses. The whole life of the Judean covenanters is centered in the study of the Torah. Indeed, it was for that purpose that they went into the wilderness to prepare the way of the Lord. The preoccupation with a life lived according to the commands of Moses is reflected in all the works from Qumran. Yet by no means exclusively so. For God had also sent his servants the prophets to call Israel back to her allegiance to the covenant. A favorite phrase of the *Manual of Discipline* is "through Moses and all his servants the prophets." But neither Moses nor the prophets could be understood without the guidance of someone sent from God to make clear what they really meant for the end of time. We encounter this same motif in many of the pseudepigraphical writings from this period. Enoch, Noah, and Abraham, the sons of Jacob, and Moses were writing for the end-time, and this is what the apocalyptic seers of the period make known to their contemporaries. The commentaries that have come from Qumran — Hosea, Micah, Isaiah, Zephaniah, Nahum, Malachi, and others — interpret the meaning of the prophetic message in eschatological terms for those living at the end of the age. Moreover, of the scrolls which have been uncovered, it is significant that so large a proportion come from the

prophets. It was the fashion not many years ago for New Testament scholars to stress the central place of the law in Judaism, and this was true, but only to a degree. For prophecy was by no means dead in Israel. What is surprising is that the Teacher and his activities are foretold in the prophecies. The opening words of the mutilated Habakkuk scroll make this very clear:

> *So the law is slacked.* This means that they rejected the law of God. *And justice never goes forth, for the wicked encompasses the righteous man.* This means the wicked man is the wicked priest, and the righteous man is the teacher of righteousness.

Then the fifth verse follows, and the commentator explains its meaning:

> This means those who acted treacherously together with the man of the lie, for they did not heed the words of the teacher of righteousness from the mouth of God, and those who acted treacherously against the new covenant, for they did not believe the covenant of God but profaned his holy name. And truly the saying refers to those who will act treacherously at the end of days: that is, those who are ruthless against the covenant, who do not believe when they hear all the things that are coming upon the last generation from the mouth of the priest into whose heart God put wisdom to explain all the words of his servants the prophets, through whom God declared all the things that are coming upon his people and his congregation.

The Teacher is clearly an eschatological figure. To him have been revealed the eschatological "secrets," the transcendent "mysteries" known to God from the beginning of the new world, but now disclosed to him. Now "the Truth of the universe shines forth for all time" (*Manual of Discipline*). This theme of the marvellous mysteries runs through the Qumran literature like a major motif. Note these lines from the hymns, for example:

> For thou hast uncovered my ear for marvellous mysteries. (I. 21) Thou didst make me a banner for the righteous elect, an interpreter of knowledge in wondrous mysteries. (II. 8-13) (Burrows' translation)

The Teacher is also a priest, and the covenanters were a priestly order, "an eternal planting, a holy house in Israel, an assembly of supreme holiness (Holy of Holies) for Aaron." Its sole purpose was to live a life of absolute perfection, a religion pure and undefiled

before God. It is the priest who, above all, calls men to a life of holiness and purity, and it is to this life that the Teacher calls his disciples and followers. The priestly order is called "the sons of Zadok" after the priestly family of Solomon's reign and those whom Ezekiel, in his visions of the restored temple community, had named the only legitimate priesthood. But the Teacher does not stand unopposed in his priestly office and in his understanding of the meaning of the tradition enshrined in the Bible. There are the "wicked priest" ("the man of the lie," "the man of scorn") and his company who are pitted against him and his disciples in life and death struggle. He, too, seems to have been a priest, even a high priest, and he has been recently identified with the monstrous tyrant, Alexander Jannaeus (103-78 B.C.).

But even greater things are said of the Teacher. In the Damascus Document we are told that in "the epoch of wrath" God raised up for his holy remnant "a teacher of righteousness to lead them in the way of his heart" (cf. Isa. 57:17). In another passage, according to the reading of the text, he is called "the unique teacher" and his followers are called "the men of the unique one." To be sure this reading has been challenged by some scholars, and it must be admitted that by a very slight emendation one could read "the teacher of the community" and "the men of the community." But the word "community" *(yachad)* does not occur elsewhere in this work. Moreover what is said of the Teacher elsewhere tends to support the present reading. In an interesting bit of allegorical exegesis, the writer cites the famous verse from the oracles of Balaam:

> A star shall come forth out of Jacob,
> And a sceptre shall rise out of Israel.

On this he comments: "The Star is the searcher of the Law, who came (or shall come) to Damascus . . . and the Sceptre is the prince of all the congregation, and when he arises he shall smite all the sons of Seth." Even more interesting perhaps is the exegesis of Habakkuk 2:4 in the commentary. There, it will be remembered, the masoretic text reads, "The righteous man shall live by his faith (or *faithfulness*)." We are all familiar with the way in which St. Paul employs the passage as referring to faith in Christ. In the Old Testament, however, it means simply faithfulness. But now we read in the commentary after the citation of the verse: "This means all the doers of the law in the house of Judah, whom God will rescue from the house of judgment because of their labor and faith in the teacher of righteousness." Again, several scholars, like Burrows and Barthelemy, say that all that is suggested here is faith or confi-

dence in the authenticity of the Teacher's interpretation. But that is not what the verse says at all. What it does say is that faith in the Teacher of Righteousness is essential for deliverance in God's terrible day of judgment.

Much has been made of the associations of the Teacher with the Servant of the Lord. Professor Dupont-Sommer, Dr. Brownlee, Principal Black, and others have traced a number of allusions to the Servant in the texts. That the community was profoundly influenced by the theology of Second Isaiah is certainly true, and there are lines which recall Isaiah 52:12 53:13. For example, the community is called "true witnesses to judgment, and the chosen of grace to atone for the land" (Brownlee: "earth"). In one of the hymns, too, we read of "healing for wounds," and Matthew Black, in a detailed and careful study of the passage in lectures delivered at Union Theological Seminary, reaches the conclusion that the sufferings of the Teacher were believed to have atoning effect. The problem is very difficult, one upon which I should wish to reserve judgment, without, however, excluding the possibility.

Before we turn to even weightier matters, let us listen to words which may very well be those of the Teacher. It is now accepted by many scholars, that the fourth psalm of thanksgiving comes from the lips of the Teacher himself. The poem is a long one, but we shall quote a few lines from it in Gaster's recent translation:

I give thanks unto thee, O Lord,
For Thou hast illumined my face
with the light of thy covenant
(Day by day) I seek thee,
and ever thou shinest upon me
bright as the perfect dawn.

They have plotted mischief against me,
to make thy people exchange for smooth words
Thy teaching (Torah) which thou hast engraved on my heart.
They have kept the draught of knowledge
from them that are athirst,
and given them in their thirst
vinegar to drink (ps. 69:22)

When I called to mind all my guilty deeds and the
perfidy of my sires —
When wicked men opposed thy covenant and froward
men thy word —
Trembling seized hold on me and quaking,

All my bones are aquiver; my heart becomes like
wax melting before fire,
My knees were like water pouring over a steep;
And I said, "Because of my transgression I have
been abandoned,
That thy covenant holds not with me."

But then, when I remembered the strength of thy
hand and thy multitudinous mercies,
I rose and stood upright, and my spirit was
fortified to stand against affliction;
For I was stayed by the grace and by thine abundant
love.

There is reason to believe that the Teacher was expected to rise from the dead, as indeed were "the many who are wise" in Daniel 12:2f. This has occasioned some astonishment by some scholars, but there is no sufficient reason to reject the view. Even such a conservative scholar as Monsignor Patrick Skehan recognizes this: "That they expected him to rise again from the dead at the end of time, along with all the just, after the manner described in the Book of Daniel, there can hardly be any doubt."

Above all else, perhaps, the Teacher is the prophet like unto Moses prophesied in Deuteronomy 18:15f. Indeed the whole Damascus fragment sees in the life of the community and its leader a recapitulation of the time of Moses. The Exodus, the sojourn in the wilderness, the covenant at Sinai, and all the other great events of the Mosaic period are a prototype (*Vorbild*) of the messianic *Heilszeit,* time of salvation. Like Moses, the leader of the Qumran community is a teacher and lawgiver; like Moses he has called forth a second Exodus, which is compared with the journey of Israel into the Promised Land, and the time between the death of the Teacher and the final end is reckoned at forty years to correspond to the forty years in the wilderness. Professor Jeremias, whose essay in the *Theologisches Woerterbuch zum Neuen Testament* I have been following, adds this significant comment: "Since it is overwhelmingly likely that the Teacher of Righteousness is a messianic figure, we have before us a second Moses, who introduces the Exodus of the end of time." These words were written several years before the discovery of the Dead Sea Scrolls, and I think it may be said without any exaggeration that the new discoveries tend to confirm his view. Let me give but one example, though an extraordinarily impressive one. Among the thousands of fragments representing hundreds of scrolls that have been recovered there is a collection of passages,

messianic in character, drawn from the Pentateuch. Precisely such *testimonia* were used by the early Christians in their propagation of the gospel. Now, what is most conspicuous in the Qumran florilegium or messianic testimonia is the inclusion of a substantial section from the crucial section in Deuteronomy: "The Lord your God will raise up for you a prophet like to me from among you, from your brethren — him shall you heed . . . I will raise up for them a prophet like you among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him." Such a second Moses, indeed, was the Teacher of Righteousness. I have refrained from referring to the New Testament, but numerous references in the gospels to the prophet who is to come now gain a richer connotation and cogency in the light of the scrolls. This applies above all to the gospel of John, both the prologue and the gospel as a whole.

Who, then, is the Teacher of Righteousness? Was he believed to be the messiah? Many have supposed so, above all Dupont-Sommer and John Allegro. Some of you will recall Allegro's famous B.B.C. broadcast in which he reported on the discovery of the Nahum commentary. There he discovered not only very important historical allusions, but other references which seemed to him to cast light on the fate of the Teacher. In the terrible persecutions of Alexander Jannaeus the Teacher was crucified, we were told, and when the tyrant left, "the scattered disciples returned and reverently buried the body of their Teacher in a tomb near by, where they settled down in the way of life he had ordained for them, to await his glorious return as Messiah of God." In his recent admirable book in the Pelican series Allegro is more restrained, but in discussing the martyrdom of the Teacher he writes as follows: "The one (Alexander Jannaeus) haughty and proud, scarred by the wounds of many battles, and the ravaging of a lifetime of greed and lechery, the other, white-robed and saintly, gazing scornfully on his enemy, secure in eternal life. Would that those disciples, who perhaps watched the scene from the crags above the monastery, had included a Mark or Luke."

Allegro's broadcast aroused tremendous excitement everywhere. He was denounced by churchmen and others, who feared that the uniqueness of the Christian faith was imperilled by such revelations. But this, of course, is not the first issue to be settled. Only those who have seen the evidence, i.e. the parchment scroll upon which Allegro based his conclusions, were in a position to reply to him. This has been done, indeed by all the members of the Jerusalem team

of scholars: English, French, and American. The upshot was their decisive rejection of Allegro's interpretations. Yet the total evidence must be taken into consideration. For one thing Allegro was not completely mistaken, although he certainly read too much into the text.

The Teacher of Righteousness was not believed to be *the* Messiah. That place of dignity is nowhere attributed to him. There are references to the messiah, indeed to two of them, the messiahs of Aaron and Israel, but there is no reason to believe that the Teacher was one of these. Indeed, it is impossible. But what shall we say of the other figure, the prophet like to Moses? He, too, occupies a rank of great importance and in more than one context is associated with the messiahs and in an eschatological setting: "until the coming of a prophet and the messiahs of Aaron and Israel." The evidence as we read it tends to confirm the view that the Teacher was *Moses redivivus,* the second Moses foretold in the great Deuteronomic words to Moses. As such, he is a messianic figure. He did not die a violent death, for we are told that he was gathered to his fathers. There is consequently no indication that his death was believed to have any atoning efficacy. That he suffered during his life time is more than probable, and that his sufferings may have been associated with the vicarious sufferings of the Servant of the Lord in Isaiah 53 is possible, but by no means certain. Convincing evidence for this view has not yet been adduced, although further research will doubtless cast more light on the problem. It must be admitted, however, that if this interpretation should be found to be correct, we would have a kind of parallel to the gospel story for which we have heretofore not had any support in the extant literature of the period.

But this is not the end of the matter. When all has been said and the evidence carefully and responsibly considered, the differences which separate the Teacher of Righteousness from Jesus of Nazareth are incomparably greater than the similarities. Such a judgment is not the special pleading of those who rush to the barricades in defense of the faith. It is the sober reflection of any one who will read all that is said about the Teacher and all that is said concerning Jesus, not only by the evangelists but by those New Testament scholars who have evaluated the historical evidence critically. Nowhere in all the Dead Sea Scrolls do we encounter anything which bears serious comparison with the person who looks at us from pages of the gospels. Indeed, the whole mentality of Jesus is quite other than that of the Teacher. And the faith of the early Christians is different from that of the covenanters of Qumran.

This is not to disparage those who hungered and thirsted after righteousness and holiness all their days in their monastic brotherhood. But nowhere do we hear the ring of triumph which sounds through the New Testament. The covenanters of Qumran listened to their Teacher's words of the coming age and to his interpretations of the Scriptures as they bore upon his own and their own existence. But nowhere is there any suggestion of any faith in an incarnation; the Word was not made flesh, nor did they know anything of "the glory of the only Son from the Father." They longed for redemption and release from bondage to the flesh, but they never heard words to match those of the great apostle, who knew the depths of human bondage: "Thanks be to God who giveth us the victory through Jesus Christ our Lord." Yet, who shall deny the Teacher of Righteousness the meed that is his due or refuse to recognize in him one who sought to prepare the way of the Lord and to make straight his paths? A true son of Israel he was indeed, a prophet like Moses in many ways. He taught the doctrine of the two ways, the way of light and the way of darkness; he yearned passionately to know the truth and that life of fellowship with God where alone is peace.

THE ENGLISH LECTURES

By Professor Browne Barr

"The Word, the Flesh, and Mr. Smith"

I. The Word and the Preacher

If we preachers are at all honest with ourselves, if we read our New Testaments devoutly, if we wrestle with ourselves and with God in prayer, there are few Sundays when we do not mount the pulpit with a terrifying sense of urgency and inadequacy. We must ask ourselves again and again, "How is it that such a task has fallen to me? It must be done. I must do it. But, alas, how can so poor and weak a man as I preach?" We know we are men of unclean lips and standing before our congregations, the only fit and honest word, if we depended upon ourselves, would be "Woe is me . . !" Yet somehow we go on preaching in season and out of season and strangely enough see some slight evidence again and again that if has not all been useless. If we are again at all honest with ourselves, if we read our New Testaments, if we wrestle with ourselves and with God in prayer, then we must eagerly confess God's grace, that Someone greater than we is at work in us, that it is not of our virtue or of our skill or of our wisdom that men are yet saved by the foolishness of preaching. Thus it is that when the preacher reflects on his commission to preach the Word, the Word to him in that moment is the sure knowledge that God uses weak and sinful men as instruments of his grace.

We are bearers of this awesome responsibility: to present our words as a channel for the Word of God. The phrase "the Word of God" in the vocabulary of faith means the "self-impartation of the Divine Will," the pressing upon us of the intent, the purpose, the will of the final reality of existence. God's Word, rich in the variety of its expression, is the means by which he confronts us, engages us, binds us to Himself. Preaching, the use of our words to convey God's Word to His people, is the highest service to which human speech may be devoted. At once we see the sermon as something much more than a talk or a production or an address. To approach this task with appropriate earnestness and humility week upon week we need occasionally and devoutly to reflect on the nature of the task itself.

There are many places from which we might begin to take measure of the nature and purpose of the sermon. Perhaps the most helpful approach for us would be to consider the nature of the local

parish church where most preaching takes place. It is not my intention to propose a definitive statement of the nature of the Church or to suggest that there is no preaching apart from a congregation of believers. I have rather in mind the need of the parish minister to see his immediate responsibility as preacher. We may achieve a new perspective on that task if we consider the congregation we serve or hope one day to serve in the light of two great forces in contemporary thought. We are directed in this excursion by the definition of the parish church as a "community of redemption."

Community: this word suggests at once another word, communism. Although Christians are well advised in their general distaste for Marxist thought, the wide-spread appeal of communism as well as the very word reminds us of the essential inter-dependence of all men. We do not live unto ourselves. We are hopelessly involved with every other man. John Donne would be unknown to most of us if Ernest Hemingway had not spread far and wide his famous lines: "Do not ask for whom the bell tolls. It tolls for thee." Sheer individualism is a myth. There is no such thing as an absolute hermit. This is true economically, politically, and in the broadest sense religiously. God did not choose individuals in Israel, he chose a people, a nation; and as P. T. Forsyth has reminded us "It was a race that Christ redeemed and not a mere bouquet of believers." We are bound together. This truth races home to us every time our beloved congregation comes together. The practice, unwisely abandoned by self-conscious and sophisticated congregations, of addressing fellow-church-members as "Brother" or "Sister" embraces the fact of our corporateness. The local parish church is a community, a community bound together by a common faith and a common dependence: one Lord, one faith, one baptism. The congregation which by size or atmosphere becomes an audience has lost primary characteristic of the parish church as Protestants understand it.

We Protestants sometimes have forgotten that one of the central ideas revived by the Reformation, the priesthood of all believers, makes this emphasis. Many of us have come to believe that when we affirm the priesthood of all believers, we are declaring that we need no priest to be our intercessor with God. Every man himself. But the priesthood of all believers does not primarily mean that every man is his own private priest. God forbid! Rather its central emphasis is that every man is his brother's priest. Congregationalists and Baptists and all other Christians who receive the elements of the Lord's Supper in the pews by that practice symbolize and declare that every Christian serves and is served by his brother in an inter-

dependent community. In order to understand the nature of the sermon in the parish church, we need to hold first this truth that the congregation is an interdependent community.

Yet there are many kinds of interdependent communities. So the provisional definition marches along and speaks of the church as a "community of redemption." The word "redemption" encourages us to consider another name with which modern men must reckon, Freud. It is not within my competency or purpose to discuss the merits of the impact of either Marx or Freud, but impact it has been and will continue to be in our time. Like Marx, Freud and those influenced by him remind us of another important truth which Protestants clearly see in the New Testament and bear witness to in experience. The purpose of psychoanalysis is to heal, to redeem, to make *good* sick minds, sick persons. One of the basic requirements for any eventual healing through psychoanalysis is that the patient possesses a fundamental confidence in the doctor which permits the patient to associate freely. He needs to be able to tell the analyst anything with the assurance that no matter what he says or does, the doctor will not throw him out. The doctor must accept him as he is. The patient knows that the doctor may well consider what he had done as regrettable, unfortunate, wrong, but nonetheless still accepts him. Paul Tillich reminds us that "in the psychoanalytic situation, the patient participates in the healing power of the helper by whom he is accepted although he feels himself unacceptable . . . He (the doctor) accepts the patient into his communion without condemning anything and without covering up anything." (*Courage to Be*. p. 165f.) Do you not hear overtones here of that ancient and beautiful but frightening prayer, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid?" Is there not striking wisdom in the tradition of many churches of reserving this prayer for use only before the Lord's Supper?

As Marx strangely enough reminds us of the Protestant affirmation of the priesthood of all believers, so here Freud strangely enough reminds us of that other central Reformation and New Testament truth summed up in the term "justication by faith." Freud and his associates are saying that the road to healing in analysis begins with trust in the analytic helper who will keep on accepting you in spite of anything you have done or thought. We Christians have been saying and singing and preaching the same theme about God in Christ Jesus:

"Just as I am, without one plea
But that thy blood was shed for me,

And that thou bid'st me come to thee,
O Lamb of God, I come, I come."

"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

It is not our purpose to follow the full theological implications of either of these matters or to claim any finality or completeness about what they suggest. But it is important and relevant to our purpose of understanding the nature of the sermon to see that insofar as the Church is the Body of Christ, it has, in God's plan, a redemptive purpose. If it fulfills that purpose, however partially, if Christ is truly present, however hidden, when two or three are gathered together in His Name, then that gathering, that congregation, must be a place of acceptance. If the local parish church is a community of redemption, then it is a community of acceptance, a place where anyone, rich man, poor man, beggarman, thief, is truly accepted. This does not mean approval, but it means understanding and patience and welcome. Alas, how difficult this is to achieve! Yet the parish church cannot fulfill its work for Christ if it is not a genuine community of acceptance. Is it not a pity that we have so worn out the word fellowship that it no longer conveys this meaning? "A fellowship of believers" — are you not stirred by what this could truly be?

The problem is far from solved, however, for we must admit at once that there are many secular groups which provide both a sense of community and a sense of acceptance. Professor Halford Luccock once reminded us that many persons find more fellowship at the corner tavern than they do at the corner church. The bartender knows his business. He knows that if his business is going to prosper people must like to come and feel welcomed. He not only maintains a plainly marked and easily opened door, but a non-critical spirit. He is one of the world's best listeners. When we despair over some sinner who hangs out at the tavern, or less dramatically at the Elks or Harvard Club, we may well ask which place for him is most truly a community of acceptance. The precinct club of the political party may fill this need. It fosters fellowship and it will accept anyone because it needs him to ring doorbells and to vote. Personal qualifications are not searched too closely and the volunteer feels wanted. The union or the school or the club may, for good reasons, or for bad ones, or for purely utilitarian ones, be a community of acceptance. Is there no fundamental difference between these various groups and the local parsh church?

Yes, there is or at least there should be a profound difference, and it is when we search for it that we find the place and come upon the nature of the sermon. The church is well defined as a congregation of faithful men, but if we stop there we may observe that the same could be said of many of these other groups. They may be congregations of faithful persons gathered for a good cause. But we do not stop there. The classic definition goes on, ". . . the visible church of Christ is a congregation of faithful men in which the pure Word of God is preached and the sacraments duly administered." Here is the distinguishing peculiarity of the Church. A community, to be sure, but a community not only bound together horizontally by common concerns and mutual dependence, but a community with a vertical dimension, bound to and informed by God. This vertical line of communication, running straight *from* the throne of God, is the life-line of the church, that which sets it apart from all other communities. This life-line is its means of existence, its means of grace. It is no casual accident that while humbly acknowledging the unlimited resourcefulness of God and the inherent sacramental character of all existence, Christians persist in viewing the preaching of the Word and the administration of the sacraments as distinguishing marks of the church. The Word of God, the pressing, insistent impartation of the Divine Will, especially by these particular means, transforms general community so it is community in Christ. The Word of God coming to that community transforms the prompting to accept others from self-interest like the bartenders to the constraint of the self-giving love of Christ.

Now the Word of God cannot be preached and the sacraments cannot be administered without someone appointed to fulfill that task in the Church. Luther was careful to point out the priesthood of all believers did not make all men ministers or eliminate ministers altogether. The Word and the preacher are thus inevitably brought together not only as we shall see in the second lecture from spiritual necessity but also from practical necessity. To make this encounter of the Word and the preacher a mechanical one where the minister is an impersonal tool of the Almighty presents an easy escape from an untenable situation. This is the solution of Roman Catholic practice, and I sense this danger in the attitude of some theological students and sophisticated theologians, who confuse right doctrine with right faith, who know all the proper terminology, and who find it rather than the Lord their refuge and shelter. However, by-and-large American Protestantism is still more seriously hampered by an impossible moralism in this regard. It rightly senses the grievous responsibility of the preacher and hence searches for and demands

a saint to fill this appointed task in the congregation. But, alas, there are not enough saints to go around; and, indeed, the nearer a man approaches sainthood, the more he is aware that he is a sinner. We shall consider this problem in more detail this afternoon. For our purpose now it is enough to mark the peril in which we Protestants stand when we presume to make the validity of God's Word for us dependent upon the moral character of the preacher. This is what Bishop Aulen wisely calls the subjective misinterpretation of the ministry, making the Word of God depend upon the piety of His spokesman. I am sure many of us can recall times when it has been very difficult to receive communion because we knew the minister himself was no saint, but do we believe that God's mercies to us in Christ, in the Word spoken, and the bread broken and the blood shed are so frail that any man by his weakness can destroy them?

Granted, it is difficult to accept good advice from someone who cannot follow it himself, but preaching the Word of God is not giving good advice. It is rather proclaiming Good News. We do not refuse to believe the news that some dreadful war is over because the newsboy is a thief. Better if he be not a thief, but his character does not alter the truth he heralds on the street corner. Mark it well that we are not establishing grounds for the preacher to be a scoundrel, but we are establishing grounds to understand how sinners like you and me can preach. In fact, there is no one else to do it. Later today we will consider in more detail the character and nature of the minister, what sort of man he ought to be. It has objective reality apart from us. The minister, the preacher, is simply an instrument of God's grace.

It would be well to pause here a moment to point out that these two central functions of the minister, preaching the Word and administering the sacraments, cannot be separated. Theologically and hence liturgically they possess a unity which we often fail to acknowledge. For years the most common type of architecture in many so-called "Free churches" featured a center pulpit with the Lord's Table immediately in front of it. Now in many places and too often for uninformed reasons, frequently purely aesthethic ones, the pulpit is being pushed to one side and the table jammed against the wall as though it were an altar. I suspect the lamb slain there and sacrificed is Reformed theology. This may be some improvement over the use of the Holy Table as a desk by the church clerk or scribe of the Association or as a stand for flowers and candles and crosses and what-nots! But in either case the integral nature of the Word spoken and the bread broken is obscured.

There are, to be sure, different emphases and understandings of these matters in the churches of the Reformation, but there is good reason to defend the customary arrangement. For the pulpit with the open Bible upon it and the Table of the Lord before it belong together. The celebration of the Lord's Supper should be the logical climax of Reformed worship. Every service should have a holy sense of incompletion without it. It was Calvin's desire, you will remember, that the Lord's Supper should be celebrated every Sunday. We may take comfort in the fact that he never achieved this goal in Geneva, but still the preaching of the Word and the breaking of the bread go together. Alan Payton translates a phrase from an African tongue as "lovely beyond any singing of it." So with the Word of God. The Lord's Supper goes on where preaching necessarily runs out, for the deepest matters of the human spirit are beyond human words and there comes a place in the proclamation of the Gospel where words fail. The Gospel is lovely beyond any singing or speaking or preaching of it and then in outward sign, in the elements handled and seen, the communion takes over.

If the local parish church is to be a redemptive community, a community of acceptance, then it must be a community where Christ enters in and dwells. By the foolishness of preaching Christ does come. We preachers may well remember Luther's words that the "service of the ministry is from Christ not to Christ." The Roman priest makes an offering to God for the people; the Protestant minister is a channel for God to offer Himself to His People, to offer his judgment and His wrath, His Love and His forgiveness. This as what we mean when we say that the sermon is sacramental in character. It is an instrument offered for God's use. The minister is a sinner, and the surest sign that he has been preaching well is when he feels at the close of the sermon that he, too, is under the judgment and mercy of our Lord. And perhaps our most serious offense as preachers is to thrust our own personalities between God and the people. When we think privately how well we are doing, or what an impressive sight we must be high in the pulpit in our fine clothes, or remind ourselves how beautifully we speak, then the sinner is not preaching, he is sinning. The preacher by the very nature of his task is seriously beset with temptations which many other men never face. He is placed at up-stage center, how easy to become vain; he is considered an authority on the gravest matters, how easy to become autocratic; he is constantly asked for advice, how easy to become condescending! I sometimes wonder if any preachers will get to heaven at all, but . . . but even if they don't their preaching will

still be valid and not futile, if it has been a true proclamation of God's mighty act for us in Christ.

This is the center and core of the objective nature of the sermon: the Good News. Preaching which is the animation and the genius of the Church, which makes the local parish a community of acceptance, is preaching in the Apostolic sense: the proclamation of what God has done in the Jesus of history and is yet doing in the living Christ. It is preaching which not only proclaims a Deed once done, but prolongs it; not only reaffirms it but re-enacts it. The preacher, as P. T. Forsyth reminds us, extends an act, and that act is God's action in Christ. We believe that the final and cosmic victory was won on the cross, and it is our task to spread that news. I like to think of it in terms of victory in a great battle. If you were an American prisoner in some German concentration camp during the last war and heard through the underground that the Allied forces had landed successfully at Normandy, think of the difference it would have made to you. To be sure, you remained a prisoner, you still faced suffering and privation and loneliness, but you were really living in a whole new atmosphere, a whole new age, for victory and rescue were now assured. God has landed in Christ and, though we and our people remain prisoners, subject still to the same privations and problems and temptations, everything is in a new and eternal and hope-filled light. ". . . if Christ has not been raised, then our preaching is in vain and your faith is in vain." Our faith is the Resurrection faith, and if it be true, how presumptuous to feel for one moment that it can be rendered void by our weakness, or that we cannot speak of it because we are not good enough, still seeing through a glass darkly. The Word of God's redemptive love comes to the preacher and this then is His task: to repeat that Word underground and overground, day in and day out, everywhere without ceasing. That he, too, is a captive, yes, a sinner, does not alter the Word or endanger the final victory, thanks be to God.

II. The Preacher and Mr. Smith

This morning we made bold to suggest that the Word of God has objective reality apart from the human persons who are instruments of God's grace in preaching that Word. We sought to emphasize that the validity of the Word is not dependent upon any man's character. However, we would be very much remiss if we did not face at once the fact of the preacher's grave responsibility to be as adequate an instrument of that Word as it is possible for him to be.

The instrument may be so misshapen that the Word does not get through at all. So we turn now from the Word and the preacher to the preacher's encounter with Mr. Smith, the world of persons to which he is sent. The distinction between these two encounters is purely arbitrary and one of convenience. Certainly the preacher very often will meet the pressing will of God in the midst of his encounter with Mr. Smith!

Mark this then first: if a man is to be a preacher and, as a preacher, enter into any lively and effective relationship with the Mr. Smiths of the world, he must be sensibly aware that he is a finite human being. If the preacher fails to understand his mortality, if he believes that of all men, God has somehow removed him from the trials and temptations of life, set him apart as a man free of sin, then he cannot meet Mr. Smith at all as an agent of God's Word. If he does not recognize his finiteness, he easily may forget that it is not he who works, but it is God working through him.

Daniel Jenkins thoughtfully reminds us that the word "parson" means "person" and suggests that the minister must be "the" person in the fullest sense. Of all men he must be the "representative man." Mr. Jenkins does not mean by this that the minister ought to be Mr. Average Man or Mr. Typical Man; rather, he asserts that he must be a whole man and exist at the responsible center of life. He must know what life is all about because he lives it fully, without false shelter and protection. He must know the measure of doubt and anxiety and fear; he must admit and confront his pain and his sin and his trouble; he must above all be honest with himself and real about life.

I sometimes suspect that there is an unholy conspiracy on the part of society to prevent the preacher from being fully man. Remember the story of the Episcopal youngster and the Roman Catholic youngster who were playing together on the sidewalk when the Episcopal rector passed by? The first child greeting him, "Hello, Father," to which the Catholic child replied, "He's no father. He's got a wife and children." I fear it is in some such ambiguous state that many clergymen exist in the minds of the comunity. To be set apart for a special task in God's Church should not mean being set apart from real life but to be plunged squarely into the midst of it. I fearfully suspect that altogether too many men become ministers because they are afraid of life and unconsciously view the Church as a safe refuge from the ordinary storms and requirements of human existence. Very often the community displays toward the clergy a respect which simply conceals a deep-seated contempt. Ministers do

not help the situation either when they talk glibly about how to meet life's problems, when they themselves do not meet many of them. How often does the preacher who wears clericals or sports a clergy sign on his car receive the full wrath of an Irish traffic officer in Boston? Shall he return then from his protected journey into the city and admonish his people to have patience in traffic?

I am reminded of another story about a priest who called on the harassed mother of nine children. She was much distracted by her responsibilities and was troubled and upset by the problems of her large noisy family. He chided her for her lack of composure and urged her to follow the example of perfect motherhood seen in the blessed virgin. To which the weary mother replied, "O you and your one child families!" So! How many ministers are not persons in the full sense, how many live in a protected unreal world where they are not confronted with the problems of an ordinary mortal! As ministers we ought to resist with all our might every effort of our congregations and our people to treat us as special people. I remember a bachelor minister who specialized in giving young people talks on marriage. Such utter nonsense, and what a holiday for Freud! How can a man give advice about the responsibilities of marriage who has never personally encountered the inscrutable mystery of the female mind or mixed formula at two o'clock in the morning?

All of this is only the outward and superficial part of the problem which the minister has in being a parson, a person. He has far greater opportunities than the ordinary man to plumb the depths and survey the heights of human experience. The man who is trusted as a parish minister lives no protected life. He is privately amused, for example, as I am sure you often have been, by the assumption that he never sees the seedy side of life. Sometimes you would like to take your accusers on a tour of a few back tenement stairways where your work takes you regularly! But it is the man who is first of all trusted as a person who has these doors and many more important ones opened to him. The unique entree which the clergyman possesses into the community at all its varied levels may be a wasted privilege if he has not first seriously entered his own existence. He will be "parson," "person," only as he wrestles with himself, closely examines his own motives, fights the battle of a tongue which sometimes cannot pray at all. How seriously have you considered and examined your own motivation for being a minister? To understand our motives does not invalidate our actions, to be sure, but to hide ourselves from our motives endangers the whole man. I wonder if self-deception in this manner is not a greater cause of so-

called nervous breakdown among ministers than overwork. Indeed, how many of us habitually overwork in order to avoid this self-confrontation! I suspect there is truth in the old adage that "hard work never killed anyone." Perhaps "over-work" ought to be seen more as a symptom than as a cause of inner collapse. Are you a minister because you need the support of the special privileges granted the cloth and must cover with automatic professional prestige deep suspicions about yourself? Until you have faced questions of this sort in long nights of self-doubt and prayer and reflection, you may be something less that the "parson," the full person the preacher must be to come to grips with Mr. Smith.

This "full person" then who meets Mr. Smith will be prepared to meet him with the questions which Mr. Smith needs to hear. So mark this second: the preacher has the responsibility to be a theologian because the questions Mr. Smith needs to hear are the ultimate questions! Mr. Jenkins refers thus to the minister as theological man. It is true that every preacher is a theologian of sorts. That is, he presumes to speak of God and religious knowledge. Anyone who does so is a theologian. Every Christian has that responsibility. It is important, however, for the preacher to understand his grave responsibility to be a substantial theologian. This is his professional task in the community. Karl Barth somewhere writes that the "University has a bad conscience so it tolerates theology within its walls." The same may be said of every community. It may not welcome the theologian — especially when he points out theological implications in labor policy and political campaigns. It may pay him scant attention, but because it has a bad conscience it can never quite summon its courage to throw him out altogether.

This clearly indicates that the preacher must constantly be engaged in reflection, study, theory, in abstract matters. We Americans, true to our Ben Franklin ancestry, ever have been lovers of practical wisdom, common sense, action. Many students become impatient with their theological study in their eagerness to get down to practical matters — out in the world. Once out in the world, some apparently never turn to any study or reflection again. Those who cry impatiently for action and will have no truck with the long discipline of doctrine are responsible for much of the superficiality and irrelevance of Christian life in the Church and out of it; indeed, they are responsible for much of the damage which good intentions alone can do. How can a man be more harshly indicated than to say of him as so many lovely people say of so many lovely pastors, "O! he means well." But that is not enough. Good intentions must be buttressed, reinforced, guided by sound faith, and that sound faith must come first! A minister is

first a theologian and then a preacher, and it is as such that he must encounter Mr. Smith.

However, the minister, thinking of himself as theological man, is probably on the wrong track if he therefore believes that his duty is to answer all the ultimate questions which Mr. Smith asks! His duty is perhaps more difficult than that. It is up to him to prompt Mr. Smith the right questions, to compel him to face the issues he dares not face, to keep before him matters of final concern. What shall I do to inherit eternal life? He must be a theological prodder. God will provide the answers.

The reason that many Mr. Smiths secretly and sometimes not so secretly believe the Christian faith is irrelevant to them is that they have never asked the right questions. They have not been compelled to confront the basic issues of their lives. You see, the Gospel is not irrelevant to them; their lives are irrelevant to the Gospel. The Gospel does not answer how many angels can stand on the head of a pin, but "What must I believe?" "What ought I to do?" "What may I hope?" If the preacher is to be a theologian, pestering Mr. Smith with ultimate problems until he asks the only questions, the eternal questions, that God answers, then he must first of all be a real person. In truth we cannot prompt in others questions we have not ourselves asked, and will not know enough to ask the real questions unless we are real, full, sensitive men.

In the third place, the preacher's encounter with Mr. Smith must take place eventually in the Church. The minister ought to be aware that his task is within the Divine Community, within the Church. He is never minister-at-large, just a minister in general to all mankind. John Wesley may have considered the world his parish, but as he exercised that ministry, he was never outside the embracing arms of the great Church. The preacher is of the Church, surrounded by the Church, and ministers within the Church. He can no more be a minister of Christ apart from the Church than a Christian can be a Christian outside the Church. This presupposes a wide and comprehensive definition of the Church, but even as this morning we emphasized our interdependence as human beings generally, so now specifically all Christians much acknowledge their dependence upon the community of believers. Even if a man never darkens the door of a parish church, if he acknowledges Jesus Christ as His Lord, he is indebted to and dependent upon the Church. The minister must acknowledge this relationship and its implications when he encounters Mr. Smith.

There are two ways at least in which our failure to do so gets us into difficulty and endangers the proclamation of the Word to

the world. On the one hand we may try to develop independently our own interpretation of the faith without the wisdom and counsel of Scripture and tradition and end up proclaiming the worst sort of heresy. Many popular preachers of America today, as well as some very prosperous mystic and healing cults, have fallen into this peril. We need the spiritual and intellectual discipline of our heritage and our brothers. Or, on the other hand, we may become so exasperated with our particular congregation that we by-pass them and seek to go directly to the world. This is a great temptation in social problems. Of course, the clergyman has an impressive responsibility to be a leading citizen, to meet Mr. Smith of the world directly in the world. But he has no corner on that specific responsibility. It rests upon all Christians. In company with every other soul who confesses Christ as Lord he must accept responsibility for correcting social injustice and setting the moral tone of the community. But his first and unique responsibility as a preacher of the Word is so to lead and direct his congregation, or better, be the agent for God's direction of them, that the congregation is moved to exercise with him responsible social attitudes. Is it better for you to oppose injustice alone on Main Street, or to be surrounded by 100 men who are moved to similar action through your careful ministry to the household of faith? The lonely stance may appeal more to the martyr streak in you and please your sense of heroics. The second may be less exciting and more arduous, but in God's gracious economy, it is more effective. Remember well the admonition in Galatians: "So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith."

So the preacher meets Mr. Smith and he meets him with a Divine Commission. The usefulness of that encounter depends in no small measure, as we have seen, upon the minister being a parson, a full man, and a theologian. He must also be aware that he is of the Church and that he cannot be removed from that special and particular context. There is, however, another word to be said about the preacher and Mr. Smith. They live in a world of persons and under the love of a God who is concerned with human history. We may well think of the Bible as the record of the grand drama of redemption, but it is the redemption of a Creation where persons are sustained. We may well understand that the Incarnation was essential in a world of persons. God may have said to Himself what we often say to one another: If you want to get results, you must go in person. The personal encounter is the most effective encounter. Whether we speak of history or community or nations or Incarnation or Church or society or conflict or salvation, we are talking about

persons. Alienation, reconciliation, these are personal relationships. Now then, what is absolutely essential in such a world and hence critical in the preacher's engagement with Mr. Smith? Words, personal communication. So H. H. Farmer reminds us that human speech is placed down squarely in the middle of life.

When we were children we often wondered whether it would be worse to be blind or deaf. I am afraid we decided it would be worse to be blind. Certainly those of us blessed with good eyesight cannot begin to imagine the tragedy of blindness. However, as I have grown older, I have changed my mind. Deafness seems a greater curse because it interferes with human speech. It shuts one off from other people. I recall that the blind man who passed our home was our friend. He knew our voices and our names. The deaf man was pleasant enough but withdrawn, a solitary, lonely figure. Such is the importance of speech. The preacher ought never forget that importance as he seeks to reach Mr. Smith.

He needs to remember that his words bear with more power the closer he is to Mr. Smith. For instance, had I become ill and could not deliver these lectures in person and they were read to you by someone else, weak as they may now be, they would have been weaker still. When you wish to write a note of sympathy to a bereaved friend, why is it that poor as your handwriting may be, you never would consider typing that note? Because by so doing you remove yourself one step further from your friend. Handwriting brings you closer. As preachers of the word we have the responsibility to make our words clear and vital. We must seek to remove everything which obscures them and everything which removes us from direct relationship with the people. There is much good technical advice to be given on this subject in every book on preaching, but all the technique in the world will not draw you closer to people where your words will carry more power, if you yourself are aloof from the people. If Mr. Smith does not know you as a man, he will not hear you as a preacher. You may yell right in his ear with your breath hot on his neck, and he will hear not a word you say if in your own life you are removed from him. It is not enough to understand some Biblical truth or some theological proposition, we must understand what that truth in that proposition means in the daily life of an ordinary Mr. Smith.

In this connection there is one practical direct word which has not had wide enough circulation among us, despite the many lectures through the years on preaching. It came to me through a little book of lectures on preaching entitled *Go Tell the People* by Theodore

Parker Ferris, well known in this place. It is one of those things which is perfectly obvious once it is pointed out to us, but which many of us seem to forget everytime we get into the pulpit. Dr. Ferris reminds us of the difference between the imperative mood and the indicative mood in English grammar. We give commands in the imperative mood: "Don't you dare cross that street." We point things out, indicate them, in the indicative mood: "There is a sandbox in the backyard." If you are a wise parent and don't want your child to cross the street, which of those two sentences will bring the best results? You know the answer. There seems to be something within all of us which resists commands. Is it, perhaps, further evidence of the reality of Original Sin. Indeed, we are so contrary that we would never have thought of sticking those beans up our noses if we had not been told not to do so! Sometimes I suspect that preachers in their sermons make sin so attractive by their exhortations not to sin that they lead people into it.

The reading of the Bible teaches us this truth, too. Some Sunday ask everyone in your adult Class where we find the ten Commandments in the Bible, or what any of them except the seventh is. Only a handful will know right off. But ask the same class where we find the words, "The Lord is my shepherd," or "In my father's house are many mansions," and almost everyone will know. Why? The great enduring passages of the Bible, the ones we love and know and live by, are not in the imperative mood, but in the indicative. "The eternal God is my refuge and underneath are the everlasting arms." "I know that my Redeemer liveth." "They that wait upon the Lord shall renew their strength." "I am the way, the truth, and the life." These are great affirmations. They carry weight with us as no command to be good ever could. Great preaching is not exhortation to be good, but declaration of the infinite love of God.

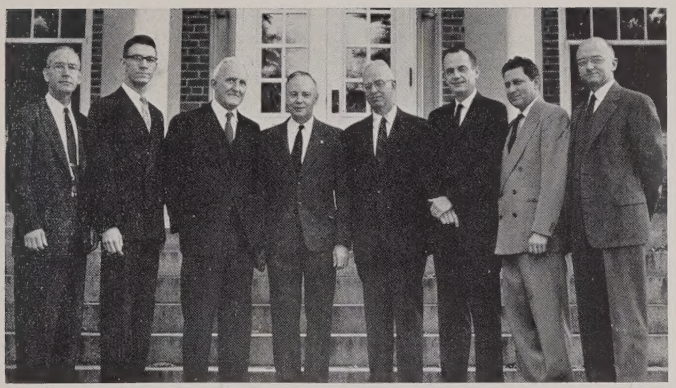
Or test this matter yourselves: how many ministers or ministers-to-be in this convocation are ministers because someone told them they had to be preachers, ordered it, commanded it. Not many! But how many are ministers or wish to be because somewhere, sometime, they knew a minister who was a great and good and useful man. Did you not say to yourself in some youthful enthusiasm, I want to be like that man? So with preaching to Mr. Smith. He will not be driven by law or commandment to the splendid heights of being. He may be irresistibly drawn there by the sheer beauty of the heights themselves. I do not believe many of us are Christians of any consequence out of fear of hell-fire. There is only one real motivation

for heeding the Word of God and that is a vision of the greatness and goodness, the incomparable love and holiness of God. He has made Himself thus known to us in Jesus Christ. It is our task to proclaim Him, to show forth in every way possible His beauty and His love.

Go through your sermons and underline every imperative word and see how you are preaching. Are your sermons full of "oughts" and "musts" and "shoulds?" Scratch them out and start over again. Resist the temptation to order Mr. Smith around. That gets nowhere! Much more should well be said about our responsibility with words. It is with words, with this human speech that is set down in the midst of all human and divine relationships, that we are required as preachers in the church to bring Mr. Smith face to face with Jesus Christ.

These lectures have sought to emphasize the objective nature of the preacher's work and to be realistic about the preacher as a man. There is a warning word which must be spoken before our encounter ends. Just this: to be sure, we preachers are sinners, and it is only by the grace of God that we can preach at all. Yet we must not underestimate our personal responsibility. A few summers ago a Christian Science lecturer found it necessary to conclude a radio address prematurely because of an uncontrollable cough. As I listened to her speak between coughs about Science and Health and the Scriptures, I was not persuaded! So with the preacher when he meets Mr. Smith. If his ministry is not self-authenticating, it will be salt without savor. The unique teaching of Jesus about God is that God seeks out sinners, that God is active in his pressing love, going the whole way to redeem and to save. It was understood when Jesus talked about it because Jesus sought out sinners, was active in His pressing love, went the whole way to redeem and to save. His hearers were persuaded that God loved them to the uttermost because in Jesus they saw God loving them to the uttermost.

We preachers in this newly orthodox age may be able to proclaim right doctrine and say "God was in Christ." That we must do! However, I suspect that proclamation may go unheard in many congregations by many Mr. Smiths if we are not also able to proclaim right faith by the way we live and love, showing forth with humility and joy that "I live, yet not I, but Christ liveth in me."



Andover Newton faculty members with guest lecturers included above are (left to right) Dr. John H. Scammon, Professor of Hebrew and Old Testament; Dr. Norman K. Gottwald, Professor of Old Testament; Dr. James Muilenburg, Professor of Hebrew and the Cognate Languages, Union Theological Seminary in New York; Dr. S. MacLean Gilmour, Norris Professor of New Testament; Dr. Russell C. Tuck, Professor of New Testament; Rev. Browne Barr, Associate Professor of Preaching and the Parish Ministry, Yale Divinity School; Dr. Edmund H. Linn, Professor of Speech; Dean Roy M. Pearson, Bartlett Professor of Sacred Rhetoric.

Shown above are some of the more than 450 who attended the Annual Fall Convocation in Noyes Hall at Andover Newton on October 16, 1956. Seated on the platform are (left to right) Dr. S. MacLean Gilmour, Norris Professor of New Testament; Dr. Norman K. Gottwald, Professor of Old Testament; and Dean Roy M. Pearson. Addressing the group for the first lecture is Dr. James Muilenburg of Union Theological Seminary in New York.